

FOREIGN TELEGRAMS.

The library in Southwick is helping to set several hundred copies of a new advisory on protection of privacy based on existing government federal statute.

Cygnus, die 17

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4. *Practical aspects* (when to use, how to use, how to interpret)

The House bill, however, was Mr. Lincoln's answer to the question of the propriety of a compromise with the South. It was a bill that would have been a compromise with the South, but it was a compromise that would have been a compromise with the South.

The study focuses on the relationship between the use of the Internet and the use of other information sources. The study found that the use of the Internet is positively related to the use of other information sources. The study also found that the use of the Internet is negatively related to the use of other information sources. The study concludes that the use of the Internet is a key factor in the use of other information sources.

1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 26

1. *Accepted from* **Mathematics Department, The University of Illinois**, 485
S. 6th St., Champaign, Ill. 61820, for its review and if possible for
its eventual consideration as a candidate for a *Journal of Number Theory*.

January 2000

The Prince of Monaco is presently represented in the House of Commons by Sir James Graham, and in the House of Lords by the Duke of Devonshire, who has the right, and the privilege, of a seat on the Bench.

Long-term growth for expanded productivity

Journal of Interpersonal Violence, Vol. 26 No. 10, October 2011
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London: 1991.

50. *Staphylococcus aureus* (pathogenicity) 14.4.2008 (100%)

[illegible]

For more information, contact the author at john@johnmccormack.com.

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There have been suggestions that some of the South American countries have been able to attract foreign investment more successfully than others.

1. *Thymus* sp. (Lamiaceae)

...the
... ..
... ..
... ..

[illegible]

There are two main types of *Staphylococcus aureus* infections. The first is a skin infection, which is usually caused by a cut or scratch. The second is a more serious infection, which can affect the lungs, bones, and other organs.

October 14

The Pollard and Mc. Kenneying before the court, several hundred persons were attending a meeting, and the court was crowded. The court was held in the morning, and the court was held in the afternoon. The court was held in the morning, and the court was held in the afternoon.

1. Since the *Rechtsprechung*, according to the words of his dissenting in the *Landesbank* of Rostenburg 1919, he never believed more into England than into the law, assuming that he would progress with the question of the German contracting in the *Landesbank* and his position in the case.

London, 1844-5.

The *Arctostaphylos* from the Alameda variety is found throughout the San Francisco area from the coast to the interior, but is more abundant in the foothills of the Coast Range and in the western foothills of the Coast Range. It is also found in the interior of the Coast Range.

There are many more ways to get into the business of selling real estate. For more information, call 1-800-854-2222.

A railway engineer has taken down a bridge in Berlin, Germany, which is the longest, and has about half a mile and is reported.

Watersbury, Conn. has been named the "Wagon Wheel" town.

1. *Quercus* *alba* L. (White Oak)
 2. *Q. prinus* L. (Common Oak)
 3. *Q. robur* L. (Common Oak)
 4. *Q. agrifolia* L. (Holly Oak)
 5. *Q. ilex* L. (Holly Oak)
 6. *Q. pubescens* L. (Downy Oak)
 7. *Q. pedunculata* L. (Stemmed Oak)
 8. *Q. coccinea* L. (Scarlet Oak)
 9. *Q. bicolor* L. (Bicolor Oak)
 10. *Q. macrocarpa* L. (Large-fruited Oak)
 11. *Q. macrocarpa* L. (Large-fruited Oak)
 12. *Q. macrocarpa* L. (Large-fruited Oak)
 13. *Q. macrocarpa* L. (Large-fruited Oak)
 14. *Q. macrocarpa* L. (Large-fruited Oak)
 15. *Q. macrocarpa* L. (Large-fruited Oak)
 16. *Q. macrocarpa* L. (Large-fruited Oak)
 17. *Q. macrocarpa* L. (Large-fruited Oak)
 18. *Q. macrocarpa* L. (Large-fruited Oak)
 19. *Q. macrocarpa* L. (Large-fruited Oak)
 20. *Q. macrocarpa* L. (Large-fruited Oak)

It is not clear from the text whether the authors are referring to the same study or a different one. The text is somewhat ambiguous and appears to be a mix of two different sentences. The first part, "The authors of the study..." is likely a reference to the study mentioned in the previous paragraph. The second part, "The authors of the study..." is likely a reference to the study mentioned in the previous paragraph. The text is somewhat ambiguous and appears to be a mix of two different sentences.

any of such persons as are liable to be charged with the offence.

[illegible]

There is a large literature on the effects of the environment on the development of the brain and behavior. The environment can influence the development of the brain and behavior in a variety of ways. For example, the environment can influence the development of the brain by affecting the growth and differentiation of the brain cells. The environment can also influence the development of behavior by affecting the development of the brain and the development of the environment itself. The environment can also influence the development of behavior by affecting the development of the brain and the development of the environment itself.

For more information, contact the National Endowment for the Humanities, 400 ...

and today, in a way, there are Nationalists who have
lost the battle here.

London, 1941. 8.

The Walnut valley here contained a similarly superb kind of Walnut, which is grown by cultivation, and is very pale, and not so fragrant. It is also true the food is produced in a very small quantity and is not common. There is less here than at the

A telephone call by Providence's police chief earlier this year was also not without its problems. The chief was not available for an interview, and the police department's public relations officer was not available for an interview. The police department's public relations officer was not available for an interview.

16. Received the new *Rechts*, *Antiquitäten*, with 20 *Rechts*.

4. *Discussion*—The results of the present study indicate that the use of a single, low-dose, short-acting anticholinergic agent, such as atropine, is not sufficient to prevent the development of tachycardia and hypertension during the early stages of anesthesia. The use of a single, low-dose, short-acting anticholinergic agent, such as atropine, is not sufficient to prevent the development of tachycardia and hypertension during the early stages of anesthesia.

presented in Chapter 1 for proof.

EDITORIAL NOTES.

The editor received the following communication some days ago, as may be inferred from its contents, but there was no suitable opportunity for publishing it until now.

"On Sunday last, the 20th of Sept. a remarkable event took place in our city. The wife of our Sahib-dil-lah Officer was seen early in the morning on her way to the Civil Hospital, a sight which aroused the curiosity of the general public. In order to find out the reasons, many people went to the hospital, where to their surprise it was told them that she had only come to visit a poor village woman who was expecting to be put under chloroform to undergo an operation of a most serious and complicated sort. Shortly after this when everything was ready and the patient had been gently laid down on the operating table, the lady took her stand beside the patient, and comforted her with the most loving and gentle words. Then for an hour and a half she assisted the surgeon in his work. The operation, which necessitated the removing of an immense tumour, proved successful and the patient is now doing very well; but the lady visits her almost every day and gives assistance in the matter of special diet etc. That very evening when this event was reported in the thoughts of the educated circle of our city, and this benevolent deed was a common topic for conversation, a cultured, thoughtful gentleman said something which it is not out of place to repeat here. 'So many seem to deny that Christianity is working in India not through its philosophy, but by love and only by love shown in works of charity, and we may rest assured that in the long run the banner of Christianity will wave over the whole land.' But if we ask when that blessed time will come, we can only say in answer 'The day when the sons and daughters of the Indian church realize at large the secret of the love of our Saviour who left his heavenly abode in order to be a link of love between this sin-stricken world and God.'"

If the remark quoted in the above is truly indicative of a prevalent opinion among non-Christians in India, we may obtain warning from it as well as encouragement. And there is danger that a careless reader will see the encouragement alone, and neglect the warning. Is it true that Christianity is not working through its philosophy, but only through its practical charity? Then we must indeed look well to what we are teaching, for there can be no real Christian philosophy that is out of accord with Christian life. If our teaching is making no impression, while our works are reaching the heart, then we are not teaching what we really believe. We do not need anything different from what Christ has given us the authority to proclaim in his name; but we must look so to it that we are not confounding these simple truths with something that is of our own man-

ufacture. The doctrine of "justification by faith" is a grand theme for a sermon, but a preacher who does not join with this equally earnest appeals to "sanctification by the Spirit" is distorting the word of God. The glory of Christianity is that a practical objectification of its subjective philosophy results in human character, perfectly adapted to all conditions of earthly existence.

The following letter has just been received. We hope to have something more to say on this subject in our next issue.

Letter to the Editor

The Jatana Mission House,

Attabad, 12th October, 1906

Sir—

I think I like the spirit of the enclosed rather better than the spirit of your editorial on the Negro Problem.

Yours Faithfully,

A. H. Ewing.

"A recent speech by the Hon. William H. Fleming, of Georgia, on 'Slavery and the Race Problem in the South,' delivered before the Alumni Society of the University of Georgia, has attracted much attention because of the moderation of the views therein expressed, quite in contrast with the usual attitudes of radical Southerners on the negro question. Mr. Fleming believes that slavery should have been abolished and that the rights of citizenship, without respect of colour, should be respected. The fear of universal peonage by the negro race, he pointed out, is groundless in the light of the figures of the last three centuries, which show that the whites are increasing at the rate of 20 per cent, and the negroes only at the rate of 14.2 per cent. per decade, with a marked tendency toward a still wider discrepancy. This high-minded Southerner denounced the attempts made by some to keep the negroes in a state of ignorance and uttered this burning appeal: 'Let us not in cowardice or in want of faith, needlessly sacrifice our higher ideals of private and public life. If no differences may necessitate social distinctions, but race differences cannot repeal the moral law.' If the negro question were attentively discussed in this candid and unadulterated fashion there would be less feeling on the subject both North and South and the question itself would be far nearer its solution."

"Wherever the search after truth begins, there life begins. Wherever that search ceases, life ceases," says Ruskin. Truth may be found, indeed, but never in such wise as to end the search. It is a continuous revelation, and each soul that is seeking it will find it in some new form and place—in nature, in the written word, in the heart of man—and by the finding and transmitting into action shall know itself a living and growing soul.

THE MOTHER IN ISRAEL.

BY REV. THEODORE L. CUTLER, D. D.

When the Hebrew matron called out to Joab from the walls of the beleaguered city of Abel and exhorted him to spare the town and "a mother in Israel," she did more than she bargained for.

She not only saved her own life, but she originated a fine proverbial expression which has constantly been applied to good women who have distinguished their maternity by a beautiful and godly influence. The holy-hearted Hannah leads the roll of these model mothers—the woman who dedicated her first-born Son to God in those remarkable words—"For this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore I have lent him to the Lord; as long as he liveth, he shall be lent to the Lord." Samuel also leads the roll of ancient servants of God who owed an incalculable debt to wise maternal influence.

What was true in ancient times has been true ever since. At the starting point of a vast majority of the best Christian lives stood a Christian mother. When I was a student in Princeton Theological Seminary the chairman of the Examining Board requested all of us who had praying mothers to stand up, and nearly the whole 180 leaped instantly to their feet. There we stood, a living witness to the power of a mother's prayers, and of her shaping influence and example. My own widowed mother was one of the best that God ever gave to us only son. She was more to me than school, or college, or pastor, all combined. In our early rural home, the first Sabbath-school I ever attended had but one scholar and she was the superintendent; the only book studied was God's Book and committed to memory. During my infancy she dedicated me to the Christian ministry and kept that steadily before her own eye and mind. I can not give the date of my conversion; it was her constant influence that led me gradually along and I grew into a religious life under her potent training, and by the power of the Holy Spirit working through her untiring agency. If all mothers were like her, the "church in the house" would be one of the best feeders of the church in the public sanctuary.

What minister can not take on site. There is a ministry that is older and deeper and more potent than ours; it is that ministry that precedes over the cradle, and impresses the first Gospel influence upon the infant soul. Before the pulpit begins, or the Sabbath-school begins, the mother has already begun, and has been moulding the plastic wax of character for weal or woe, for heaven or hell. A prodigious power this: it is the same power which sent Samuel out of the godly home of Hannah, and wicked Abimelech out of the home of godless Jessebel. Both of them "walked in the way of his mother." Far

be it from me to underrate the influence of fathers for good or evil. But still the fact remains that it is mainly the mother who shapes the home influence and imparts to it its prevailing atmosphere; for the most important part of moral education is atmospheric. The purity or impurity, the tone or the demoralizing qualities of this atmosphere of the home, depend, for the most part, on the mother as the sovereign the home. There is her throne; there her sway; there she can wake or mar the destiny of the immortal soul beyond anyone else of the throne of God. Among eminent ministers none preached the great vital doctrine of the atonement more powerfully than Dr. Newman Hall, of London. He almost idolized his mother, and told me that the first words she ever taught him were, "God so loved the world that he gave his only begotten Son." That text became the keynote of his grand ministry, and of his world-known tractate "Come to Jesus." Susannah Wesley's hand rings all the Methodist Church bells around the globe to-day. Suppose that Lord Byron had been reared by such a mother as Newman Hall and the Wesleys had the world might have escaped the moral leprosy that tainted so many of the brilliantly bad pages that he vented far and wide.

Would that I could burn in the heart of every mother who reads these lines that under God, she is chiefly responsible for the moral and spiritual welfare of her household. If the mother is a frivolous fashion worshiper, utterly prayerless and irreligious, of even careless of the spiritual welfare of her children, the whole home atmosphere catches the taint. The downward pull of her home preaching is quite too strong for the upward pull of the best preaching in God's houses on the Sabbath. On the other hand, if she does her utmost to make the religion of Jesus attractive to her family, if she is watchful of every opportunity to lead them Christward, if she follows up the effect of Sabbath gospel by the powerful influence of home-gospel, then there is almost a moral certainty that God will send his converting grace into that household. Let the mothers in Israel who read this try the blessed experiment for themselves.

Calyle found the teachings and the grandeur piety of his old Scotch mother about the chief breakwater against skepticism; his rugged roughness seems always to have sweetened in her presence. That eminent preacher, Richard Cecil, of London, told me that when he was a youth he tried his utmost to be an infidel, but his mother's beautiful and eloquent Christianity was too much for him. He never could answer that. Sometimes she used to talk to him, and weep as she talked. He says, "I hang out of the house with an oath—but I wept, too, when I got in the street. Sympathy is the powerful engine of a mother." Yea, there is power in her love when it is reinforced by the grace of God in



teach and bring down the most stubborn heart; it is the power that goes deeper than pulpit appeals, for it flasks itself with the primal instincts of our nature. If every parent were thus faithful in joyous and wholesome example, we should behold what Dr. Horace Bushnell called "the out-populating power of the Christian stock." The family would become the nursery and training school of religion. The home of natural birth would become the place of the new birth, and children, instead of running loose on the open common of sin to be pursued by "revival efforts" in after years would be led early to Jesus and into his church fold.

"Take this child away and nurse it for me and I will give thee thy wages," said an Egyptian princess to Joseph, the mother of Moses. She got her wages in better coin than silver or gold. She got them in the joys a mother feels when she yields up a part of herself to sustain her darling child; she got them in the love of the babe she nursed; she got them in the glorious service which her son wrought for Israel in after years. She was paid in the heavenly coin which God pays good mothers. For all her anxieties and all her exertions to preserve the life of her "godly child" was she abundantly rewarded.

When God lays a newborn babe in the arms of a mother, he says to her heart, "Take this and nurse it for me and I will give thee thy wages." The answer of maternal love should be: "O God, thou hast put thy noblest workmanship into my hands. I accept the precious trust. I will shelter this young life under thy mercy seat. I will be truthful that it may never learn falsehood. I will nurse this soul in its infancy with the sweetest milk of love, that in after years it may bear strong meat for strong service of God and righteousness. O heavenly Father, make my life in harmony with thyself, that this young life may reflect thy blessed image in following my example!"

To each place fidelity that offers the highest wages to pay the heart's claim is the heart's own coin. Faithful Hannah found her great reward in Samuel's great career. Moses on the Mount was the "wages" of the poor Hebrew mother who cradled him in her bosom of rashes. Saint Augustine's mighty service for the Gospel was the best reward that God could give Monica; our Washington was God's rewarded response to Washington's mother. The Lord never breaks his covenant with those who build their covenant with him. Every mother should bear in mind that it is not only the bringing up of her children, but sometimes the "taking them down" by wholesome discipline that proves her to be a "wise mother in Israel."

Brooklyn, N. Y.

The strenuous, hurrying effort that some young people produce is hardly the sign of power we think. A busy Englishman once remarked that "whoever is in a hurry shows that the thing he is about is too big for him." Tried by that test, some would measure up smaller than the smallest straggler.

THE HOME PREPARED.

When a man is building a house for his family there are only three things that limit its beauty and convenience—his love for those who are coming to make it their home, his knowledge of what will minister to their pleasure and comfort, and his ability to provide it. Judged by that test, how the Father of men, all-wise and with the wealth of the universe at his command, must have loved the children for whom he fitted this earth as a dwelling place! Its lavish beauty of river and plain, of mountain and ocean, the glory of its flowers, the richness of its fruits, the wonder of its changing skies, its sunrises and sunsets, the awful grandeur of its heights, the loveliness hidden away in its forest nooks, all tell of One who loved beauty in all its forms and bestowed it royally. The stored treasures of coal and iron, of silver and gold, tell of a tender care that foresee human need, and provided for it before ever a cry of human want arose. "Nature," says the geologist, "by the action of certain forces, gathered the scattered particles of ore and forced them into veins in the crevices and mines where they are found"—nature, obeying the behest of God that provision might be made for the coming heir. The preparation that was made for his coming says something of the estimate God puts upon man, and it is a dull soul that can study it without being moved to a self-wondering reverence that makes all low aims seem doubly unworthy, and the highest endeavor only that which is due. It holds a message of hope, too, for the life that is beyond. If this world was so carefully made ready for us, shall we doubt the Christ—doubt his willingness or his power—when he says, "I go to prepare a place for you?"

THE VALUE OF TURPENTINE.

According to an authority, spirits of turpentine is a good thing to have in the house. It is the best dressing for patent leather; it will clean women's clothes and workmen's garments from paint; it will drive away moths if a few drops are put into closets and chests. A tablespoonful added to the water in which linens are boiled will make the clothes wonderfully white, a few drops will prevent starch from sticking; mixed with beeswax, it will make the best floor polish, and mixed with sweet oil it is unrivalled for fine furniture. The latter mixture should be two parts of sweet oil to one of turpentine.

Benjamin Franklin was the most practical of Americans. Yet, in that lexicon of shrewdness, "Poor Richard's Almanac," he declares emphatically that "the noblest question in the world is, 'What good may I do in it?'" To that question, if sincerely asked, an answer of opportunity always comes quickly, so that noble living is within every questioner's immediate power.

LIVING CLOSE TO GOD.

If we live near our Heavenly Father we should strive to realize his constant companionship. Wherever a devout soul meets God is a sacred spot, whether it be like Jacob's pillar of stone or a Sabbath sanctuary. We may make the workshop, the counting house, the study, the kitchen and the farmer's field sacred with God's presence. The nursery in which the pious mother trains her children is one of God's dwelling-places; and I have seen many a sick chamber that was the vestibule to heaven. Happy the pastor who, returning to his study for his year's work, finds his Bible open and the newspaper close beside him, with precious promises strewn thick about it! The nearer he gets to his Lord and Master in that study the nearer will he go to the hearts of his people, both in his pastoral work and in his pulpit. The man of business who gets a little time with God in the morning, over his Bible, or on his knees, will go all the stronger into the the pursuit of the day. To him the day with prayer will keep it from running out into many a folly or sin. About old Luther used to say that he "could not get on without two hours a day in prayer and close-fellowship with God."

The "higher life" is simply living close to God, on the Sabbath in his sanctuary and through the week in our own dwellings and places of business. It is keeping our citizenship in heaven and our eyes above the blinding mists of worldliness and our hearts in close touch with our Divine Master. They that thus wait on God shall renew their strength; they shall mount up as eagles. Their outlook is wider; their spiritual atmosphere is brighter; they rehearse a great deal of heaven before they get there. Close to God here, they will find the gates of death opening to them all in good time, and they will go in to be "home" with their Lord.

—Episcopal Recorder.

KIPLING AS A BOY.

When Rudyard Kipling, the famous writer, was a lad, he went on a sea voyage with his father, Lockwood Kipling. Some after the vessel got under way Mr. Kipling went below, leaving the boy on deck. Presently there was a great commotion overhead, and one of the officers ran down and banged at Mr. Kipling's door.

"Mr. Kipling," he cried, "your boy has crawled out on the yard-arm, and, if he lets go, he'll drown!"

"Yes," said Mr. Kipling, glad to know that nothing serious was the matter, "but he won't let go."

RAINY DAY GAME.

The following game is very popular with little French children, and may help you to pass some pleasant moments, says the Washington "Star."

Choose a letter of the alphabet, say "D," for instance. Each player with pencil and paper is told to write the name of a country, river, mountain, city, sol-

dier, artist, writer, musician and statesman, all beginning with the letter "D."

At the end of five minutes the lists are closed. One reads the names from his list, and those having the same names on their lists scratch them off. The winner of the contest is the one having the most names not on the lists of the others. The fact of his names being more uncommon shows him to have the greater knowledge and memory.

This game is well worth trying, and will be enjoyed by every member of the family.

AN ISLAND OF BLACK CATS.

One of the queerest corners of the earth is Chatham Island, off the coast of Ecuador. Captain Rainman, who recently visited it to inquire into the proper grounding of a deep-sea cable, says it abounds in cats, every one of which is black. These animals live in the crevices of the lava foundation near the coast, and subsist by catching fish and crabs instead of rats and mice.

A BLACK ISLAND OF CATS.

On Habla Island, off the coast of Nova Scotia, cats were introduced about 1880 and they have succeeded in rapidly exterminating the rabbits, which had been in possession of the island for at least half a century.

THE CATS OF CAT ISLAND.

In one of the harbors of Kerguelen Land, a barren and desolate bit of Antarctic terra firma to the south-east of the Cape of Good Hope, cats escaped from ships, have made themselves at home on a little isle known as Cat Island, which has long been used as a wintering place for sealers. Here they live in holes in the ground, preying upon sea birds and their young, and are said to have developed such extraordinary ferocity that it is almost impossible to tame them even when captured young.

The Bible as a whole has been put to a test to which no other book has been put, and has stood it. The Book is a whole; the whole of life is in it—peace and war, grandeur and ugliness. There are uglinesses in the Bible; but it was the same man who stood guilty before Nathan that wrote of the God he worshipped: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

—The Spectator.

Every Christian ought to be a Christ where he lives. Once Jesus was in the world, and for three years went about among the people, blessing, helping, comforting. Now he sends us. The only hands Christ has to minister to human needs are our hands. The only voice he has to speak words of cheer and encouragement is our voice. The only feet he has to go on errands of love and helpfulness are our feet. We are to represent Christ in the world, and our life should be so true, so pure, so unselfish, so gentle, that whosoever sees us will see Christ.—J. R. Miller.

Mrs. Isabella Bird Bishop, the great traveler, began traveling with an entire scorn for missions. In the end, she became their intense admirer and partisan; and her simple explanation was: "I have grown to believe in missions not from association with missionaries—I have had little or none—but because of the unapakahle suffering which I have seen in all parts of the world where the religion of Jesus Christ has not penetrated." This is first-hand testimony as to the "good news" of the gospel. Those who live in Christian lands take Christian blessings so much as a matter of course that they forget entirely that Christianity underlies home and social happiness.

No one can do a wrong without suffering greater wrong. Sin as we will against others, we have by that act committed an even darker sin against ourselves. Every act of anger, resentment, or injustice is a moral boomerang that comes surely back to its sender, and hurts him as it can hurt no other. "The soul that sinneth, it shall die," is not so much God's fiat of condemnation as it is the inevitable working out of natural law. The soul that sinneth—perverts its sinning—may hurt many another soul, but it shall surely kill itself.

Many a stumbling young soul needs larger prayers. "You cannot think a prayer so large," Phillips Brooks once said to such discouraged disciples, faltering in the darkness of trial, "that God in answering it will not wish you had made it larger. Pray not for crutches but for wings."

Not every human being can give the world a noble look. Not many men and women can leave behind them a noble statue or painting or symphony. But everyone can leave the world one great gift—the gift of a noble life, the most truly valuable legacy that any community or state can receive.

"Nothing takes a prettier finish than knots," said the grinner, simulating one on the door he was changing to an imitation of oak. "They're not exactly what anybody chooses in the rough wool, but smoothed and polished they make a wonderful addition to the beauty of the common, even grain." The same is true of the knots in character. Many an inherited meanness and crookedness, far from being pleasant in its natural state, has been smoothed and polished into an added charm. Many a fiery temper has, in its training, brought a flower of strength and self-control the character would not otherwise have gained. There are possibilities even in knots—possibilities which the more smooth and even fiber does not hold.

THE MIND'S EYE.

The story is told of a young life-insurance agent who was extremely successful in selling policies of certain varieties that were not strictly "on the level" as compared to other "straighter" forms. A friend, and agent of years' standing, was advising him one day against following such a line, and started to demonstrate to him that the average policy-holder was not fairly treated in those forms in which his largest profits were made. The young man listened with a smile. Then his smile gave place to a look of somberness. "Don't—don't talk to me any more," he said. "The way I've got these things in my head they're all right, and I don't want to see them any other way."

The mind's eye can be trained to all kinds of seeing. A young man can look at black in his mind through so many reservations and excuses that it ends by becoming gray or white to him. He may say that the way he has it in his head, it is all right. But the last thing any man seeing man ought to want to do is to hold that mental picture when it is a mistake. "I want to know everything that can be said against what I take for truth," said a great thinker. We cannot afford to hold any mental picture, or any mistaken position, which we will not let the light be upon. The Ten Commandments, if we refuse to apply them to any "business view" of ours, judge that view as wrong. The position that we "don't want to see any other way" is a false position to be in, morally. All the light, all the truth, we can bring to bear upon our decisions, we ought to welcome. Otherwise, we may mean to discern the words of Jesus: "Ye say, We see; your sin remaineth."

We seek to soften faults by calling them virtues gone to seed; we strive to excuse our offenses by imagining them but the outgrowth of some good quality. The unkind speech was really only overkindness; we say the neglected duty was only the result of being so busy; the unwelcome silence was no more than a natural repugnance to obstructing one's own views. If we were less honest, less busy, less desirous of being agreeable these things would not happen. But in reality there can be no such thing as a virtue in excess, and "the wicked who shoots over the mark misses it as much as he who falls short."

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